

DIVINE LIFE

—DEVOTED TO THEOSOPHY—

The Sacred Science

OF



The Evolution of the Ego

NOVEMBER,
1928.

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(25 Cents a Copy)

THE DIVINE LIFE

The Pioneer Magazine of the Sixth Race

Whose Invisible Editor is the Conqueror on the white horse—the new Initiate in his solar body.

The Conqueror—to him I shall award to eat (the fruit) of the tree of life which is in the middle of the Garden of the God.

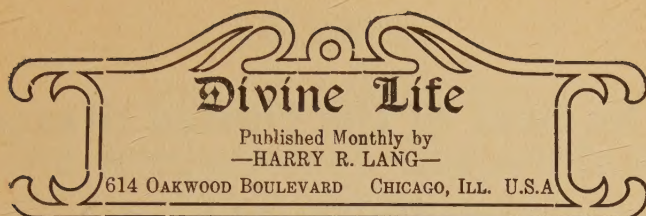
The award to the Conqueror, is the Eternal Memory: he shall eat the fruit of the tree of life (the fruitage of the life cycle) in the God's own abiding place, the mystical paradise or state of ineffable bliss.

The award to the Conqueror is conscious Immortality; he is to wear the crown of life, and nothing that originates in the soul-consciousness shall pass into the oblivion of the second death.

The Conqueror—to him I shall award to eat a share of the hidden manna; and I shall award to him a white voting-pebble, and on the voting pebble (will be) a new name engraved, which no one knows but he who receives it.

The Conqueror—he shall be clothed in white garments, and I shall not at all erase his name from the book of life, but I shall acknowledge his name before my Father and before his Divinities.

The Conqueror shall not at all be punished by the second death. He who has an ear to hear, let him hear.



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SUBSCRIPTION AT ONCE—Editor.

DIVINE LIFE

The Seal of the United States,

(REVERSE SIDE)



Annuat Coeptis,

Prosper us in our
undertaking."

Novus Ordo Seclorum,

"A New System of Ethics
will arise."

DIVINE LIFE

(*THE NEW ORDER OF AGES*)

The Independent Theosophical Society of America !

(*INCORPORATED*)



Founded, December 20, 1914.

By Celestia Root Lang.

PRESIDENT FOR LIFE : HARRY R. LANG,— Editor
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WHEN MAN REALIZES THAT HE IS
DWELLING INSIDE THE TOMB HERE
AND NOW, HE WILL NOT BE SO DESIR-
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FYING HIMSELF WITH THE WORLD:
HIS ONLY POSSESSION WILL BE A SOUL
UNDEFILED BY MATTER.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

HARRY R. LANG, *Editor and Publisher.*

614 Oakwood Boulevard, Chicago, Ill.

ALL UNSIGNED ARTICLES ARE BY THE EDITOR

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Kindly advise at once any change of address.

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CHRIST JESUS.

In Jesus dwelt the Christ, and not in Christ dwelt Jesus. Notice, the distinction. Whereas, Jesus *became* the Christ, he nowhere took unto himself the designation of being Jesus Christ as most people are led to believe. The Roman Catholic Church in deifying Jesus Christ have made a man-God out of him, whereas, the deification of the Christ in Jesus leaves him an ordinary man, the same as you and I, without the Divine emoluments which the Romans are so readily to bestow upon him. I know this gives them power among men, but Jesus would have it otherwise.

Now the Christ Jesus was intended to portray the exact opposite. The Christ in you, and the Christ in me, is the Christ Jesus, the Christ William or the Christ Harry, the same no matter how varied the differentiation may seem, as the Romans have dwelt

so long upon this particular Jesus in Christ as to make it an altogether different signification, and elevated him beyond all possible imagination. This no doubt accounts for the supreme exaltation of the imagination of most Catholic writers, who, when they utter the name Jesus Christ, are lost in a bewilderment of emotional feelings, which dwarfs all other humans in comparison. Again, Jesus would not have it so.

I have at last made the bridge between my own Christ and that of the Christ in Jesus, and I find him the same being as my own self, Harry R. Lang. Am I unduly elevating myself to the stature of the Christ in Jesus and in St. Paul, No, I am simply aligning myself with my own individuality Divine, my own Higher Self, and if I now look to any other Christ *outside myself*, I am merely leading others astray.

The New Dispensation is about to be ushered in here in America and I might say a New Era will soon present itself to the American-born people who are the chosen ones to lead Humanity to their own promised land, America, the home of AUM.

Allow me to predict that the noon tide sun will not show half so bright as will the New Christ here in America. The Christ in the hearts of a Humanity new-born of the Spirit. I am not looking for one individual Avatar to lead the Masses forth out of the darkness, but this much I do expect, some one man will start the conflagration of the Spirit and it will be caught up by the Elect of God to be transmitted to the Masses in their distinctive localities. Then the American People will see what has been given them in the nature of Christ Jesus, who, like the

leaven of old has leavened the whole lump.

My Christ and my God, thou hast not yet forsaken me and I shall yet see them all in my own body of Christ, the New Humanity of the New Dispensation. Behold, the Beloved of All, for He shall Conquer the BEAST.

—Harry R. Lang.

“THE MYTH OF THE SOUL.”

The October issue of “Forum” presents an article entitled “The Myth of the Soul,” by Clarence Darrow, the prominent attorney of Chicago, Illinois, who was pitted against Wm. Jennings Bryan as the Champion of the Theory of Evolution at Dayton, Tennessee.

Most theologians and heads of the orthodox churches will condemn Mr. Darrow’s stand and denounce him as an outright atheist, a white-collared numb-skull, a crank and fanatic, but I will reserve my judgment in asking the reader to consider well Mr. Darrow’s own words which prove his self-judgment upon his own SOUL, as Mr. Darrow reflects the intelligence of millions of others on this planet, his words are worthy of consideration for they prove just where Clarence Darrow stands in the scale of Spiritual evolution. All men are *not* immortal and Mr. Darrow evidently is sincere in stating that he himself is one of them, although you will note he has not as yet quite succeeded in convincing himself of the statements set forth in his article, and until he does he cannot quite convince you and I.

Listen to the pitiful platitudes of this spiritual dormant intellectual:

"There is, perhaps, no more striking example of the credulity of man than the widespread belief in immortality. This idea includes not only the belief that death is not the end of what we call life, but that personal identity involving memory persists beyond the grave. So determined is the ordinary individual to hold fast to this belief, that, as a rule, he refuses to read or to think upon the subject lest it cast doubt upon his cherished dream. Of those who may chance to look at this contribution, many will do so with the determination not to be convinced, and will refuse even to consider the manifold reasons that might weaken their faith. I know that this is true, for I know the reluctance with which I long approached the subject and my firm determination not to give up my hope. Thus the myth will stand in the way of a sensible adjustment to facts.

"Even many of those who claim to believe in immortality still tell themselves and others that neither side of the question is susceptible of proof. Just what can these hopeful ones believe that the word "proof" involves. The evidence against the persistence of personal consciousness is as strong as the evidence of gravitation, and much more obvious. It is as convincing and unassailable as the proof of the destruction of wood or coal by fire. If it is not certain that death ends personal identity and memory, then almost nothing that man accepts as true is susceptible of proof.

"The beliefs of the race and its individuals are relics of the past. Without careful examination, no one can begin to understand how many of man's cherished opinions have no foundation in fact. The common experience of all men would teach them

how easy it is to believe what they wish to accept. Experienced psychologists know perfectly well that if they desire to convince a man of some idea, they must first make him *want* to believe it. There are so many hopes, so many strong yearnings and desires attached to the doctrine of immortality that it is practically impossible to create in any mind the wish to be mortal. Still, in spite of strong desires, millions of people are filled with doubts and fears that will not down. After all, is it not better to look the question squarely in the face and find out whether we are harboring a delusion?

"It is customary to speak of a 'belief in immortality.' First, then, let us see what is meant by the word 'Belief.' If I take a train in Chicago at noon, bound for New York, I believe I will reach that city the next morning. I believe it because I have been to New York. I have read about the city, I have known many other people who have been there, and their stories are not inconsistent with any known facts in my own experience. I have even examined the time tables and I know just how I will go and how long the trip will take. In other words, when I board the train for New York, I believe I will reach that city because I have reason to believe it.

"But if I am told that next week I shall start on a trip to Goofville; that I shall not take my body with me; that I shall stay for all eternity; can I find a single fact connected with my journey—the way I shall go, the part of me that is to go, the time of the journey, the country I shall reach, its location in space, the way I shall live there—or anything that would lead to a rational belief that I shall really make the trip? Have I ever known anyone who has

made the journey and returned? If I am really to believe, I must try to get some information about all these important facts.

"But people hesitate to ask questions about life after death. They do not ask, for they know that only silence comes out of the eternal darkness of endless space. If people really believed in a beautiful, happy, glorious land waiting to receive them when they died; if they believed that their friends would be waiting to receive them; if they believed that all pain and suffering would be left behind; why should they live through weeks, months, and even years of pain and torture while a cancer eats its way to the vital parts of the body? Why should one fight off death? Because he does **not** believe in any real sense; he only hopes. Everyone knows that there is no real evidence of any such state of bliss; so we are told not to search for proof. We are to accept through faith alone. But every thinking person knows that faith can only come through belief. Belief implies a certain condition of mind that accepts a certain idea. This condition can be brought about only by evidence. True, the evidence may be simply the unsupported statement of your grandmother; it may be wholly insufficient for reasoning men; but, good or bad, it must be enough for the believer or he could not believe.

"Upon what evidence, then, are we asked to believe in immortality? There is no evidence. One is told to rely on faith, and no doubt this serves the person so long as one can believe blindly whatever he is told. But if there is no evidence upon which to build a positive belief in immortality, let us examine the other side of the question. Perhaps evi-

dence can be found to support a positive conviction that immortality is a delusion.

"The belief in immortality expresses itself in two different forms. On the one hand there is a belief in the immortality of the 'soul.' This is sometimes interpreted to mean simply that the identity, the consciousness, the memory of the individual persists after death. On the other hand, many religious creeds have formulated a belief in 'the resurrection of the body'—which is something else again. It will be necessary to examine both forms of this belief in turn.

"The idea of continued life after death is very old. It doubtless had its roots back in the childhood of the race. In view of the limited knowledge of primitive man, it was not unreasonable. His dead friends and relatives visited him in dreams and visions and were present in his feeling and imagination until they were forgotten. Therefore the lifeless body did not raise the question of dissolution, but rather of duality. It was thought that man was a dual being possessing a body and a soul as separate entities, and that when a man died, his soul was released from his body to continue its life apart. Consequently food and drink were placed upon the graves of the dead to be used in the long journey into the unknown. In modified forms, this belief in the duality of man persists to the present day. But primitive man had no conception of life as having a beginning and an end. In this he was like the rest of the animals. Today, everyone of ordinary intelligence knows how life begins, and to examine the beginnings of life leads to inevitable conclusions about the way life ends. If a man has a soul, it

must creep in somewhere during the period of gestation and growth.

"All the higher forms of animal life grow from a single cell. Before the individual life can begin its development, it must be fertilized by union with another cell; then the cell divides and multiplies until it takes the form and pattern of its kind. At a certain regular time the being emerges into the world. During its term of life millions of cells in its body are born, die, and are replaced until, through age, disease, or some catastrophe the cells fall apart and the individual life is ended.

"It is obvious that but for the fertilization of the cell under right conditions, the being would not have lived. It is idle to say that the initial cell has a soul. In one sense it has life; but even that is precarious and depends for its continued life upon union with another cell of the proper kind. The human mother is the bearer of probably ten thousand of one kind of cell, and the human father of countless billions of the other kind. Only a very small fraction of these result in human life. If the unfertilized cells of the female and the unused cells of the male are human beings possessed of souls, then the population of the world is infinitely greater than has ever been dreamed. Of course no such idea as belief in the immortality of the germ cells could satisfy the yearnings of the individual for a survival of life after death.

"If that which is called a 'soul' is a separate entity apart from the body, when, then, and where and how was this soul placed in the human structure? The individual began with the union of two cells, neither of which had a soul. How could these two

soulless cells produce a soul, I must leave this search to the metaphysicians. When they have found the answer, I hope they will tell me, for I should really like to know.

"The beginnings of life yield no evidence of the beginnings of a soul. It is idle to say that the something in the human being which we call 'life' is the soul itself, for the soul is generally taken to distinguish human beings from other forms of life. There is life in all animals and plants, and at least potential life in organic matter. This potential life is simply unreleased force and matter—the great storehouse from which all forms of life emerge and are constantly replenished. It is impossible to draw the line between inorganic matter and the simpler forms of plant life, and equally impossible to draw the line between plant life and animal life, or between other forms of animal life and what we human beings are pleased to call the highest form. If the thing which we call 'life' is itself the soul, then cows have souls; and, in the very nature of things we must allow souls to all forms of life and to inorganic matter as well.

"Life itself is something very real, as distinguished from the soul. Every man knows that life had a beginning. Can one imagine an organism that has a beginning and no end? If I did not exist in the infinite past, why should I, or could I exist in the infinite future? 'But,' say some, 'your consciousness, your memory may exist even after you are dead. This is what we mean by the soul' Let us examine this point a little.

"I have no remembrance of the months that I lay in my mother's womb. I cannot recall the day of

my birth nor the time when I first opened my eyes to the light of the sun. I cannot remember when I was an infant, or when I began to creep on the floor, or when I was taught to walk, or anything before I was five or six years old. Still, all of these events were important, wonderful, and strange in a new life. What I call my 'consciousness,' for I lack of a better word and a better understanding, developed with my growth and the crowding experiences I met at every turn. I have a hazy recollection of the burial of a boy soldier who was shot toward the end of the Civil War. He was buried near the school house when I was seven years old. But I have no remembrance of the assassination of Abraham Lincoln, although I must then have been eight years old. I must have known about it at the time, for my family and my community idolized Lincoln, and all America was in mourning at his death? Perhaps because I knew him well. Perhaps because his family was close to my childish life. Possibly because it came to me as my first knowledge of death. At all events, it made so deep an impression that I recall it now.

"'Ah, yes,' say the believers in the soul, 'what you say confirms our own belief. You certainly existed when these early experiences took place. You were conscious of them at the time, even though you are not aware of it now. In the same way, may not your consciousness persist after you die, even though you are not now aware of the fact?'

"On the contrary, my fading memory of the events that filled the early years of my life leads me to the opposite conclusion. So far as these incidents are concerned, the mind and consciousness of the

boy are already dead. Even now, am I fully alive? I am seventy-two years old. I often fail to recollect the names of some of those I knew full well. Many events do not make the lasting impression that they once did. I know that it will be only a few years, even if my body still survives decay, when few important matters will even register in my mind. I know how it is with the old. I know that physical life can persist beyond the time when the mind can fully function. I know that if I live to an extreme old age my mind will fail. I shall eat and drink and go to my bed in an automatic way. Memory—which is all that binds me to the past—will already be dead. All that will remain will be a vegetative existence; I shall sit and doze in the chimney corner, and my body will function in a measure even though the ego will already be practically dead. I am sure that I die of what is called ‘old age,’ my consciousness will gradually slip away with my failing emotions; I shall no more be aware of the near approach of final dissolution than is the dying tree.

“If man has a soul that persists after death, that goes to a heaven of the blessed or to a hell of the damned, where are these places? It is not so easily imagined as it once was. How does the soul make its journey? What does immortal man find when he gets there, and how will he live after he reaches the end of endless space? We know that the atmosphere will be absent; that there will be no light, no heat—only the infinite reaches of darkness and frigidity. In view of modern knowledge, can anyone really believe in the persistence of individual life and memory?

“There are those who base their hope of a future

life upon the resurrection of the body. This is a purely religious doctrine. It is safe to say that few intelligent men who are willing to look obvious facts in the face hold any such belief. Yet we are seriously told that Elijah was carried bodily to heaven in a chariot of fire, and that Jesus arose from the dead and ascended into heaven. The New Testament abounds in passages that support this doctrine. St. Paul states the tenet over and over again. In the fifteenth chapter of first Corinthians he says: 'If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? . . . And if Christ be not risen, then is our preaching in vain. . . . For if the dead rise not, then is not Christ raised.' The Apostles' Creed says: 'I believe in the resurrection of the body.' This has been carried into substantially all the orthodox creeds; and while it is more or less minimized by neglect and omission, it is still a cardinal doctrine of the orthodox churches.

"Two thousand years ago, in Palestine, little was known of man, of the earth, or of the universe. It was then currently believed that the earth was only four thousand years old, that life had begun anew after the deluge about two thousand years before, and that the entire earth was soon to be destroyed. Today it is fairly well established that man has been upon the earth for a million years. During that long stretch of time the world has changed many times; it is changing every moment. At least three or four ice ages have swept across continents, driving death before them, carrying human beings into the sea or burying them deep in the earth. Animals have fed on man and on each other. Every dead body,

no matter whether consumed by fire or buried in the earth, has been resolved into the elements, so that the matter and energy that once formed human beings has fed animals and plants and other men. As the great naturalist, Fabre, has said: 'At the banquet of life each is in turn a guest and a dish.' Thus the body of every man now living is in part made from the bodies of those who have been dead for ages.

"Yet we are still asked to believe in the resurrection of the body. By what alchemy, then, are the individual bodies that have successively fed the generations of men to be separated and restored to their former identities? And if I am to be resurrected, what particular I shall be called from the grave, from the animals and plants and the bodies of other men who shall inherit this body I now call my own? My body has been made over and over, piece by piece, as the days went by, and will continue to be so made until the end. It has changed so slowly that each new cell is fitted into the living part, and will go on changing until the final crisis comes. Is it the child in the mother's womb or the tottering frame of the old man that shall be brought back? The mere thought of such a resurrection beggars reason, ignores facts, and enthrones blind faith, wild dreams, hopeless hopes, and cowardly fears as sovereigns of the human mind.

"Some of those who profess to believe in the immortality of man—whether it be of his soul or his body—have drawn what comfort they could from the modern scientific doctrine of the indestructibility of matter and force. This doctrine, they say, only confirms in scientific language what they have always believed. This, however, is pure sophistry. It

is probably true that no matter or force has ever been or ever can be destroyed. But it is likewise true that there is no connection whatever between the notion that personal consciousness and memory persist after death and the scientific theory that matter and force are indestructible. For the scientific theory carries with it a corollary, that the forms of matter and energy are constantly changing through an endless cycle of new combinations. Of what possible use would it be, then, to have a consciousness that was immortal, but which, from the moment of death, was dispersed into new combinations so that no two parts of the original identity could ever be reunited again?

“These natural processes of change, which in the human being take the forms of growth, disease, senility, death, and decay, are essentially the same as the processes by which a lump of coal is disintegrated in burning. One may watch the lump of coal burning in the grate until nothing but ashes remains. Part of the coal goes up the chimney in the form of smoke; part of it radiates through the house as heat; the residue lies in the ashes on the hearth. So it is with human life. In all forms of life nature is engaged in combining, breaking down, and recombining her store of energy and matter into new forms. The thing we call “life” is nothing other than a state of equilibrium which endures for a short span of years, between the two opposing tendencies of nature—the one that builds up, and the one that tears down. In old age, the tearing down process has already gained the ascendancy, and when death intervenes, the equilibrium is finally upset by the

complete stoppage of the building-up process so that nothing remains but complete disintegration. The energy thus released may be converted into grass or trees or animal life; or it may lie dormant until caught up again in the crucible of nature's laboratory. But whatever happens, the man—the YOU and the I—like the lump of coal that has been burned, is gone—irrevocably dispersed. All the King's horses and all the King's men cannot restore it to its former unity.

"The idea that man is a being set apart, distinct from all the rest of nature, is born of man's emotions, of his loves and hates, of his hopes and fears, and of the primitive conceptions of undeveloped minds. The YOU or the I which is known to our friends does not consist of an immaterial something called a 'soul' which cannot be conceived. We know perfectly well what we mean when we talk about this YOU and this ME: and it is equally plain that the whole fabric that makes up our separate personalities is destroyed, dispersed, disintegrated beyond repair by what we call 'death.'

"Those who refuse to give up the idea of immortality declare that nature never creates a desire without providing the means for its satisfaction. They likewise insist that all people, from the rudest to the most civilized, yearn for another life. As a matter of fact, nature creates many desires which she does not satisfy; most of the wishes of men meet no fruition. But nature does not create any emotion demanding a future life. The only yearning that the individual has is to keep on living—which is a very different thing. This urge is found in every animal, in every plant. It is simply the momentum

of a living structure: or, as Schopenhauer put it, 'the will to live.' *'What we long for is a continuation of our present state of existence,* not an uncertain reincarnation in a mysterious world of which we know nothing.' (In other words, he loves Clarence Darrow, and hates to part with this ephemeral personality.)

"All men recognize the hopelessness of finding any evidence that the individual will persist beyond the grave. As a last resort, we are told that it is better that the doctrine be believed in even if it is not true. We are assured that without this faith, life is only desolation and despair. However that may be, it remains that many of the conclusions of logic are not pleasant to contemplate; still, so long as men think and feel, at least some of them will use their faculties as best they can. For if we are to believe things that are not true, who is to write our creed? Is it safe to leave it to any man or organization to pick out the errors that we must accept? The whole history of the world has answered this question in a way that cannot be mistaken.

"And after all, is the belief in immortality necessary or even desirable for man? Millions of men and women have no such faith; they go on with their daily tasks and feel joy and sorrow without the lure of immortal life. The things that really affect the happiness of the individual are the matters of daily living. They are the companionship of friends, the games and contemplations. They are misunderstandings and cruel judgments, false friends and debts, poverty and disease. They are our joys in our living companions and our sorrows over those who die. Whatever our faith, we mainly live in the

present—in the here and now. Those who hold the view that man is mortal are never troubled by metaphysical problems. At the end of the day's labor we are glad to lose our consciousness in sleep; and intellectually, at least, we look forward to the long rest from the stresses and storms that are always incidental to existence.

"When we fully understand the brevity of life, its fleeting joys and unavoidable pains; when we accept the fact that all men and women are approaching an inevitable doom; the consciousness of it should make us more kindly and considerate of each other. This feeling should make men and women use their best efforts to help their fellow travelers on the road, to make the path brighter and easier as we journey on. It should bring a closer kinship, a better understanding, and a deeper sympathy for the wayfarers who must live a common life and die a common death."

Mr. Darrow a Poor Exponent of Evolution.

Mr. Darrow should know that the only hope the average individual has in this life is *not a continuation of it*, but an immortal existence so far removed from physical plane existence as Heaven is from Hell, and that to doom man to utter destruction and annihilation is not in the least helping the wayfarer on the road, but making this common life even a death-cell, that Clarence Darrow himself says he hates to contemplate.

"The Mind Is the Great Destroyer of the Real."

And we see Mr. Darrow's mind, which is closely knit to the objects of sense and physical plane conditions which he regards as the only real thing, revolving about itself and contemplating its own de-

struction. It is a pitiful state Mr. Darrow finds himself in, with all his academic knowledge, and one which every other individual will experience who worships his own personality to the exclusion of the individuality—THE SOUL,—and SPIRIT, which should animate him and his verbose pen and not the mere gyrations of an erratic mind with no equilibrium save the sensations of personal existence, which for the time being has swamped his SOUL.

That functioning power in man which creates the universe is the Soul. Harry Richeimer.

THE SOUL WAS NEVER BORN, NOR CAN IT EVER DIE.

“The Sankhya-Yoga (Doctrine)”

THE BHAGAVAD GITA

By John Davies

Sanjaya Spoke (The Higher Self)

To him, thus deeply affected by pity, with his troubled eyes filled with tears and desponding, the slayer of Madhu addressed these words.

“Whence, Arjuna! has come to thee in a difficulty this vile depression, unmeet for one of noble race, debarring from heaven and causing disgrace?

“Yield not to unmanliness, O son of Pritha! it becomes thee not. Cast off this base faint-heartedness and arise, O destroyer of foes!

Arjuna (The Lower Self,

O slayer of Madhu, how shall I assail with my arrows in the battle Bhishma and Drona, who are worthy of honor, O slayer of flesh?

For it were better to feed on the food even of beggary for life than to slay these much-honored

teachers (gurus) ; yea, if I were to slay these teachers, though greedy of wealth, I should eat of viands stained with blood.

We know not which would be the better lot for us, that we should conquer them or they should conquer us. If we should slay these Dhartarashtrians, here drawn up in array before us, we should not wish to live.

I, who am stricken in soul by pity and (the sense of) guilt and confused in mind about duty, pray thee to tell me certainly what is the better (course). Declare this to me: I am thy disciple ; teach me now prostrate before thee.

For I see not what can avail to drive away this grief that dries up my senses, though I should attain on earth to a vast, unrivalled dominion, and even to the supreme rule of the gods (suras).

Sanjaya (The Higher Self) Spoke

Gudakesa (Arjuna), having spoken thus to Hrishikesa (Krishna), O destroyer of foes ! said to Govinda, "I will not fight," and became silent.

Then Hrishikesa, gently smiling, O son of Bharata ! addressed him, thus desponding, with these words, between the two armies. (Between the higher and the lower group.)

The Holy One Spoke

"Thou grievest for those who need no grief, but thou speakest words of wisdom. The wise grieve not for the dead or the living. (The living dead.)

But I, was never non-existent, nor thou, nor these rulers of men, nor shall any of us hereafter cease to be.

As in this (present) body, childhood, youth, and old age appertain to the embodied (soul) so also it

obtains another body. The wise man is not troubled thereat.

But the contacts of matter, O son of Kunti! causing cold and heat, pain and pleasure, come and go, being only temporary! these bear with firmness, O son of Bharata!

For the man whom these things afflict not, O chief of men! who is steadfast, the same in pain and pleasure, is formed for immortality. (To become one with the Higher Self.)

That which is unreal has no (proper) existence, and that which is real never ceases to be; but the limit of both is seen by those who know the truth.

Know also that He (that) which spread out this All can never perish. No one is able to cause the destruction of this Eternal.

These (bodies) are called the mortal bodies, (dwelling places) of the eternal, imperishable, infinite, embodied (soul): wherefore fight, O son of Bharata!

He who deems this to be a slayer, and he who thinks that it can be slain, are both undiscerning: it slays not, and it is not slain.

IT IS NEVER BORN, AND IT NEVER DIES:
IT HAS NEVER BEEN BROUGHT INTO BE-
ING, NOR SHALL IT EVER BE BROUGHT
HEREAFTER. UNBORN, UNDYING, ETER-
NAL, PRIMEVAL, THIS IS NOT SLAIN
WHEN THE BODY IS SLAIN.

DEVOTION BY THE SEPARATION OF MATTER AND SPIRIT.

The Holy One Spoke

These bodies, O son of Kunti! are called *kshetra* (matter). That which knows it is called by the wise *kshetrajna* (matter—knowing—SOUL)

Know that I am the soul (*kshetrajna*) in all forms of matter, O son of Bharata! This knowledge of soul and matter I deem to be knowledge (indeed).

What this (primal) matter is, what its qualities, what are its changes and whence it comes, and what that is (soul) and what its greatness, hear now briefly from Me.

All this has been sung separately, in many ways by Rishis, in various songs, and in well-thought-out verses of Brahma-sutras, that treat of the causes (of things).

The gross elements, egoism, intellect, and also the unmanifested (*prakriti* or Nature,) (primal matter) the ten senses, the one (organ, the *manas*), and the five objects(or domains) of sense;

Desire, hatred, pleasure, pain, collective form (organized body), thought, resolve, these are briefly described as matter in its modified forms.

Modesty, sincerity, innocence, patience, uprightness, service done to a preceptor, purity, constancy, self-control;

Absence of desire for things of sense and of vanity, perception of the evil of birth, death, old age, sickness, and pain;

Freedom from attachment, absence of affection for son, wife, home and the rest, and constant equanimity in desired and undesired events;

With constant worship of Me, (the Higher Self) in exclusive devotion, frequenting of lonely places and distaste for the society of men;

Perseverance in (seeking to gain) the knowledge of the Supreme Spirit (Adhyatman), and perception of the gain that comes from knowledge of the truth: this is called knowledge: all that is contrary to this is ignorance.

I will declare that which must be known, by the knowledge of which immortality is gained; the Supreme Brahma, without beginning, who is called neither sat nor asat; (neither object of sense, nor perceived by the senses).

Whose hands and feet are everywhere, everywhere his eyes and heads and faces; hearing everything, he dwells in the world encompassing all things.

Resplendent in the faculties of all the (inner) senses, yet devoid of all the senses; unattached, (not incarnate) and yet sustaining all things; without the (goodness or passion) modes of nature, yet the possessor (enjoyer) of the modes.

He is without and within all beings; motionless and yet moving; not discerned because of his subtlety; near and yet remote;

Not disturbed in beings (in his higher nature as SOUL), yet constantly distributed in them; he is to be known as the sustainer of all (as life); he devours and he creates.

The light of all things luminous, he is declared to be above all darkness. He is knowledge, its object, and its end, seated in the hearts of all.

Thus, (primal) matter, knowledge, and that which must be known, have been briefly set forth. He who worships Me (the Higher Self in himself)

and discerns this (Supreme Spirit) is fitted to become one with Me (the manifested, the Self).

Know that Nature and Spirit are both without beginning. Know, too, that variations (of material forms) and the modes spring from Nature.

In the activity of the organs of action Nature is called the cause: in the perception of pleasure and pain Spirit is called the cause.

For Spirit seated in Nature possesses (makes use of) the modes that spring from Nature and the connection of this with modes is the cause of birth in good or evil wombs.

Surveyor, director, supporter, possessor, the mighty Lord, thus is the Supreme Spirit called; the supreme purusha (male creative power) in this body.

He who knows this creative power (purusha), and Nature with its modes, in whatever state he may be, *is never born again*.

Some by meditation perceive the SOUL (Self) in themselves by themselves, others by devotion (yoga) in the Sankhya (system), and others by devotion in works:

But others, who know it not, hear of it from others and worship, and these, too, devoted to the sacred doctrine, *pass over death*.

When any existence whatever, animate or inanimate, is produced, know, O son of Bharata! that it exists by *this union of matter and spirit*.

He who sees the Supreme Lord dwelling alike in all beings, the Imperishable in things that perish, sees indeed;

For seeing the Lord as the same, Soul, Self, everywhere present, he destroys not himself by himself,

and thus he goes to the supreme seat.

But he who sees that works are wrought in every case by Nature (Primal Matter, or Prakriti) and that therefore the soul is not an agent, sees indeed.

When he sees that the separate natures (higher and lower) of things are seated in ONE, and issue from it alone, then he attains to Brahma.

This eternal Supreme Spirit (ATMA), without beginning, devoid of modes, works not and is not stained, O son of Kunti! even when it is embodied (a portion of—SOUL).

As the ether that pervades all things is not stained through its subtlety, so the SOUL (Universal Self), everywhere seated in bodies is not stained.

As one sun alone illumines all this world, so the soul (SELF) illumines the whole of primal matter, O son of Bharata!

They who see, by the eye of knowledge (inner sight) this difference between primal matter (kshetra) and spirit (Kshetrajna, matter-knowing) and the deliverance of beings from Nature (Prakriti), these go to the supreme.

Thus the Bhagavad Gita, Reading the Thirteenth, whose title is "DEVOTION BY THE SEPARATION OF MATTER AND SPIRIT."

THE THEOSOPHICAL MOVEMENT —LIBERATION FROM BIRTH— AND DEATH

—By CELESTIA ROOT LANG—

—20 Cents a Copy

MORALS AND DOGMA

Prepared for the Supreme Council of the Thirty-third Degree of Freemasonry.

By Alfred Pike

Shall Jesuitism Rule Us?

MUCH has been said about LIFE, but little has been written about the SOUL. Clarence Darrow even in his unholy ignorance calls the SOUL a myth! So much for Clarence Darrow, the idol of intellectual Americans! No man tells us just what the Soul is like; some even deny that we have a SOUL. The SOUL is ALL, the World a mere reflection, a distorted idea, an illusory model of realities. A nightmare, when compared with the immensities and grandeur of the SOUL. I will say this much of the SOUL without defaming it and even mentioning its name, say nothing of its divine attributes; that were we to see woman in her true divine light, as a counterpart to our gross male selves, we would begin to realize just what our SOUL is. Not a shadow or ghost as some suppose. Not a dancing mirage upon the ethereal waves, not a phantasy or a dream; but an awful reality that transcends human reason and human aspiration.

Have I said anything yet that would give you an intellectual acquisition of just what the SOUL is? No. For the SOUL does not fit into the intellect any more than the Heavens fit into the mind. The mind must be eliminated, before the SOUL can and will manifest in and through man's pen.

Why has this much important subject, the SOUL, been neglected and overlooked? Mainly because of the ignorance of the earthly crowd calling themselves Religious, Educated and Philosophic. The SOUL is

not gained through Religion, Education or Philosophy; the SOUL only comes to him who is meek, lowly, poor and of a contrite heart; who is pure, holy, undefiled, devotional, loving, aspiring, sacrificing and a lover of the SOUL itself. He only can reflect its Light, through his pen as an image of the Divine, the gentle and the sweet. He only can blow the Trumpet of the Grand Temple and awaken the sleeping ones to action.

In ancient times many pilgrims journeyed from afar to be present before the Altar of the Most High God. Many sacrificed, many prostrated themselves before the Holy of Holies, many came to see HIM, but saw nothing with their earthly eyes, only felt with the eyes of the SOUL that HE was present there and being present there, took him home in their baskets, as a Divine sup at the symbolic Font.

Now many Masons today who are led by Hon. Sir Alfred Pike, the Masonic 33rd Master of Ceremonies, to the inner shrine expect to carry themselves over from the earthly tabernacle into their New Masonic Home, a consciousness without a body; still inhabiting the earth, long after deathly departure! This, Mr. Pike leads the average Mason to believe in his "Morals and Dogma," the holy Bible of Masons, is the *summun bonum* of earthly life, of earthly aspiration.

The writer wishes to call the attention of the Whole World to this one fact: that nothing contaminates the SOUL so as *false teaching*; and a wrong delineation of the ways of the SOUL, its transmigratory wanderings, and its undue debasement to the realms of Earth, after the death period. Mr. Pike, in the fore part of his monumental work, "Morals and Dogma," quoted profusely by eminent Masons and prominent Theosophists like Dr. Buck in his "Mystic Masonry," tells us that

Death only can portray the grandeur of the SOUL, and then goes on to tell us that an after-death consciousness of earthly conditions is the end to be sought, the bloom of the SOUL, the Divine acquisition of all true Masons throughout the world, for Albert Pike is considered in the Masonic world, what Pope Pius is to the Roman world. "Great men make great mistakes," for even Albert Pike was himself a member of the Order of Jesuits; or he became so imbued with their intellectual pandering to ceremony and magic that Albert Pike's Masonry ends where the psychology of the Roman Jesuits begins; or in other words into the Catacombs of the Vatican of Rome can the average 33rd Mason get his highest degrees.

Now the average Mason will throw up his hands at this statement, but after I am finished quoting from Albert Pike's famous work, "Morals and Dogma," which he himself says in his preface is copied largely from other works than his own, I think I can convince the most skeptical, that Higher Masonry is so entwined with Ceremonial Magic, that a mirage assumes the counterpart of a reality, and a shadow assumes the prototype of a MASTER, clad in Divine Light. Yea, but beware of the Astral Light of the Jesuits', who today have cleverly undermined MASONRY as they have cleverly undermined THEOSOPHY; and are holding MASS inside the Masonic Shrine even as Mrs. Annie Besant holds MASS in the sacred precincts of a Theosophic Lodge!

Listen, and catch the Voice of the False One in a Book of Truth designed for all Masons to partake and gain the Wisdom of the SOUL, that liberates and delivers from Earth's Dominion:

"Though Masonry is identical with the ancient Mys-

teries, it is so only in this qualified sense: that it presents but an imperfect image of their brilliancy, the ruins only of their grandeur, and a system that has experienced progressive alterations, the fruits of social events, political circumstances, and the ambitious imbecility of its improvers. After leaving Egypt, the Mysteries were modified by the habits of the different nations into which they were transplanted. To maintain the established government, laws, and religion, was the obligation of the Initiate everywhere; and everywhere they were the heritage of the priests, who were nowhere willing to make the common people co-proprietors with themselves of philosophic truth.

“Masonry is not the Coliseum in ruins. It is rather a ROMAN PALACE OF THE MIDDLE AGES, disfigured by modern architectural improvements, yet built on a Cyclopæan foundation laid by the Etruscans, and with many a stone of the superstructure taken from dwellings and temples of the age of Hadrian and Antonius. . . .”

“It is the Dead that Govern. The Living only obey. And if the Soul sees, after death, what passes on this earth, and watches over the welfare of those it loves, then must its greatest happiness consist in seeing the current of its beneficent influences widening out from age to age, as rivulets widen into rivers, and aiding to shape the destinies of individuals, families, states, the world; and its bitterest punishment, in seeing its evil influences causing mischief and misery, and cursing and afflicting men, long after the frame it dwelt in has become dust, and when both name and memory are forgotten.

“We know not who among the Dead control our

destinies. The universal human race is linked and bound together by those influences and sympathies, which in the truest sense do make men's fates. Humanity is the unit, of which the man is but a fraction. What other men in the Past have done, said, thought makes the great iron network of circumstance, that environs and controls us all. We take our faith on trust. We think and believe as the Old Lords of Thought command us; *and Reason is powerless before Authority*. (If this does not smack of Jesuity I would like to know what does.)

"We would make or annul a particular contract; but the Thoughts of the dead Judges of England, living when their ashes have been cold for centuries, stand between us and that which we would do, and utterly forbid it. We would settle our estate in a particular way; but the prohibition of the English Parliament, its uttered Thought when the first or second Edward reigned, comes echoing down the long avenues of time, and tells us we shall not exercise the power of disposition as we wish. We would gain a particular advantage of another; and the thought of the old Roman lawyer who died before Justinian, or that of Rome's great orator Cicero, annihilates the act, or makes the intention ineffectual. This act, Moses forbids; that, Alfred. We would sell our land; but certain marks on a perishable paper tells us that our father or remote ancestor ordered otherwise; and the arm of the dead, emerging from the grave, with peremptory gesture prohibits the alienation. About to sin or err, the thought or wish of our dead mother, told us when we were children, by words that died upon the air in the utterance, and many a long year were forgotten, flashes on our memory, and holds us back with a power that

is resistless." (We would write a book of *esoteric* Masonry and behold the Jesuits somehow creep into our discourse and destroy the message.)

"Thus we obey the dead; and thus shall the living, when we are dead, for weal or woe, obey us. The Thoughts of the Past are the Laws of the Present and the Future. That which we say and do, if its effects last not beyond our lives, is unimportant. That which shall live when we are dead, as part of the great body of law enacted by the dead, is the only act worth doing, the only Thought worth speaking. The desire to do something that shall benefit the world, when neither praise nor obliquy will reach us where we sleep soundly in the grave, is the noblest ambition entertained by man.

"It is the ambition of a true and genuine Mason. Knowing the slow processes by which the Deity brings about great results, he does not expect to reap as well as sow, in a single lifetime. It is the inflexible fate and noblest destiny, with rare exceptions, of the great and good, to work, and let others reap the harvest of their labors. He who does good, only to be repaid in kind, or in thanks and gratitude, or in reputation and the world's praise, is like him who loans his money, that he may, after certain month receive it back with interest. To be repaid for eminent services with slander, obloquy, or ridicule, or at best with stupid indifference or cold ingratitude, as it is common, so it is no misfortune, except to those who lack the wit to see or sense to appreciate the service, or the nobility of soul to thank and reward with eulogy, the benefactor of his kind. His influences live, and the great Future will obey; whether it recognize or disown the lawgiver.

"Miltiades was fortunate that he was exiled; and

Aristides that he was ostracized, because men wearied of hearing him called 'The Just.' Not the Redeemer was unfortunate; but those only who repaid Him for the inestimable gift He offered them, and for a life passed in toiling for their good, by nailing Him upon the cross, as though He had been a slave or malefactor. The persecutor dies and rots, and Posterity utters his name with execrations: but his victim's memory he has unintentionally made glorious and immortal.

"If not for slander and persecution, the Mason who would benefit his race must look for apathy and cold indifference in those whose good he seeks, in those who ought to seek the good of others. Except when the sluggish depths of the Human Mind are broken up and tossed as with a storm, when at the appointed time a great Reformer comes, and a new Faith springs up and grows with supernatural energy, the progress of Truth is slower than the growth of oaks; and he who plants need not expect to gather. The Redeemer, at His death had twelve disciples, and one betrayed and one deserted and denied Him. It is enough for us to know that the fruit will come in its due season. When, or who shall gather it, it does not in the least concern us to know. It is our business to plant the seed. It is God's right to give the fruit to whom He pleases; and if not to us, then is our action by so much the more noble.

"To sow, that others may reap; to work and plant for those who are to occupy the earth when we are dead; to project our influences far into the future, and live beyond our time; to rule as the Kings of Thought, over men who are yet unborn; to bless with the glorious gifts of Truth and Light and Liberty those who will neither know the name of the giver, nor care in

what grave his unregarded ashes repose, is the true office of a Mason and the proudest destiny of a man."

If this is the highest hopes and aspirations of a Mason, I should rather not care to be one, for it smacks of control and dominion over the Soul which is never to realize its Divinity here on earth (the only place where it ever can be realized), for Death, which Mr. Pike so exalts, is only an ante-chamber to this Life which *disappoints the SOUL*.

"Human ceremonies are indeed but imperfect symbols; and the alternate baptisms in fire and water intended to purify us into immortality, are even in this world interrupted at the moment of their anticipated completion. Life is a mirror which reflects only to deceive, a tissue perpetually interrupted and broken, an urn forever fed, yet never full.

"All initiation is but introductory to the great change of death. Baptism, anointing, embalming, obsequies by burial or fire, are preparatory symbols, like the initiation of Hercules before descending to the Shades, pointing out the mental change which ought to precede the renewal of existence. *Death is the true initiation*, to which sleep is the introductory or minor mystery. It is the final rite which united the Egyptian with his God, and which opens the same promise to all who are duly prepared for it.

"The body was deemed a prison for the soul; but the latter was not condemned to eternal banishment and imprisonment. The Father of the Worlds permits its chains to be broken, and has provided in the course of Nature the means of escape. It was a doctrine of immemorial antiquity, shared alike by Egyptians, Pythagoreans, the Orphici, and by that characteristic

Bacchic Sage, 'the Preceptor of the Soul,' Silenus, *that death is far better than life*; that the real death belongs to those who on earth are immersed in the Lethe of its passions and fascinations, and that the true life commences only when the soul is emancipated for its return.

"And in this sense, as presiding over life and death, Diouosos is in the highest sense the LIBERATOR; since, like Osiris, he frees the soul, and guides it in its migrations beyond the grave, preserving it from the risk of again falling under the slavery of matter or of some inferior animal form, the purgatory of Metempsychosis; and exalting and perfecting its nature through the purifying discipline of his Mysteries. 'The great consummation of all philosophy,' said Socrates, professedly quoting from traditional and mystic sources, 'is Death: He who pursues philosophy aright, is studying how to die.'

"Such were the Mysteries; and such the Old Thought, as in scattered and widely separated fragments it has come down to us. The human mind still speculates upon the great mysteries of nature, and still finds its ideas anticipated by the ancients, whose profoundest thoughts are to be looked for, not in their philosophies, but in their symbolgy, by which they endeavored to express the great ideas that vainly struggled for utterance in words, as they viewed the great circle of phenomena,—Birth, Life, Death, or Decomposition, and New Life out of Death and Rottenness,—to them the greatest of mysteries. *Remember, while you study their symbols, that they had a profounder sense of these wonders that we have.* To them the transformations of the worm were a greater wonder than the stars; and hence the poor dumb scarabacus or

beetle was sacred to them. Thus their faiths are condensed into symbols or expanded into allegories, which they understood, but were not always able to explain in language; for there are thoughts and ideas which no language ever spoken by man has words to express."

Then I should say it were far better that those thoughts and ideas remain unspoken, for what is too sacred for man to hear is not fit for the God within him.

Mr. Alfred Pike verily is led by voices beyond the grave and they are not of the type that stands for justice, purity and uprightness as he is wont to have us believe. His doctrine of the past and the dominion of the grave over the present is a pernicious doctrine that has for its fruits an ever-present evil. The ancients knew it all, declares Mr. Pike, even better than we poor modern mistakes, and it is to the ancient that we must all turn in symbol and allegory for our Truth and Knowledge. This I maintain fully supports my contention that Alfred Pike was either a Jesuit himself, or had so fully come under their direction and influence that what he gives out as original with himself in his "Morals and Dogma," is so contaminated and perverted with that which he quotes from the Ancients that he has left the Masonry of the World in strange hands, hands that would verily tear down all that is sacred and dear to the Soul of Man and hand it over to a lot of strange Gods and Powers, who, according to Mr. Pike, are our preceptors and teachers.

But there is one thing Mr. Pike has left out of his sublime philosophy, and that is the stone that he has rejected, THE TRUTH—which Masonry will come to find is the corner stone of the TEMPLE. The Second-birth or initiation into IMMORTAL LIFE, while here

in the body; the re-birth spoken of in the Book of Revelation, and it has no more to do with DEATH, than GOD has to do with the DEVIL.

THAT GOD IS MAN AND MAN IS GOD AND NO AGGREGATION OF HOLY MEN INSIDE OR OUTSIDE THE BODY CONTROLS HIS DESTINY. FOR THE GREATEST GIFT TO MAN IS TO MAKE HIM GOD; A FREE AGENT TO DO AS HE PLEASES AND WILL HIMSELF AMONG THE JUST AND RIGHTEOUS, AS BEING WHOLLY UNCONTROLLED BY FORCES OUTSIDE HIMSELF, THE GIFT OF THE GODS, —TO BE YOURSELF AND NOT SOME OTHER.

It is rather to free one's self with the alignment of the Dead, than to take on their ancient mode of thought and be guided thereby, that I would denominate the real and true Masonry. The one smacks of Roman domination and control of the Ancient Hierarchy; the other the true American Standard of self-reliance and individual responsibility. The one smacks of Priestcraft, superstition, necromancy and control, the other ushers in the Rights of Man that makes him a Being, self-dependent, self-reliant and solely responsible for his sins without the intervention of Preacher or Priest to aid him. The one makes him weak and a moral imbecile; the other strengthens him into a MAN fit for the Supreme Initiation that transforms him into GOD, here on earth, the SUPREME BEING, the one in many, which we have reluctantly denied him adown the ages.

Let the Past be dead, the Future succumb to the mode of the Ever Present, the Living, and Living now, never ceases to be IMMORTAL.

—Harry E. Richeimer.

AN APPEAL

WE KINDLY invite you to contribute whatever you can to help continue the publication of DIVINE LIFE. The Editor has spent an enormous Sum combating the forces of darkness which were about to take possession of our American Government, but which, praise God, have been defeated for the present from accomplishing their ends. And now that our funds are low and our strength well nigh exhausted, we ask you to contribute a few dollars toward the upkeep of the magazine and the continuation of the work.

The past eighteen or twenty years has been given over to destructive and constructive work. The ground had to be cleared for the induction of the foundation. Now we feel with Catholicism subdued for the time being, a Soul awakening is due among the American People first, to be followed by a World Revival !

The New Religion of America must embody the principles of the old Religions, with something added that will make it distinctive from the rest. A New Era must ensue shortly to save mankind from themselves.

We consecrate DIVINE LIFE to that task and now ask in an hour of need that you give what you can, or the magazine must suffer for want of support and consequently be destroyed.

We have supported ourselves mainly without your help, up to the present, the future is for you to decide.

—*The Editor.*



(THE NEW ORDER OF AGES)

THE INDEPENDENT THEOSOPHICAL SOCIETY OF AMERICA,

NOW that the many thousands who have dropped out of The Theosophical Movement of 1875, as founded by Madam Blavatsky and Col. Olcott, and which has been carried forward by Annie Besant, are awakened to the real situation and see that there is no Salvation or Liberty to be acquired under the blighting influence of these two Catholic Leaders, (Blavatsky and Besant,) who preach Salvation and Liberation in future ages and not **here and now**, and who have wantonly led the sheep back into the Catholic fold, and have betrayed the trust imposed in them of carrying forward a Theosophical Movement based on inward spiritual truths, which free the seeker from the outward habiliments of forms, ceremonies, symbols and occult influences, which retard and defeat the Doctrine of the Heart, which finds its apotheosis in natural spiritual development, giving supreme authority to the individual himself, in contradistinction to the doctrines of the Roman Church which place a Priest and a Hierarchical Ladder of Supreme Heads between Man and his inmost Spirit, thereby robbing him of self-reliance and self-dependence, and making him the play of outward Masters and forces, against the injunction of Jesus of Nazareth, " Call no man your Master, for one is you Master, even the Spirit within you our own Higher Self, the time has arrived to launch

The Great Independent Theosophical Movement

INDEPENDENT of Madame Blavatsky, Annie Besant, and all the hosts of unseen dark entities which have served them in changing Theosophy into Catholicism,

The call has gone forth to organize and establish lodges and societies in every town city and state in these United States, and through the intermediate of literature and lectures, bring about the co-ordination of the Protestant elements in America, and establish a nucleus for the influx of the Spirit from on High to again visit us, and bring the Spirit of the—AMERICAN REPUBLIC—forward as the saving and redeeming grace of a Humanity who look to AMERICA and its Spiritual ones for the Salvation of the Race and the Redemption of the World !

—JOIN NOW—

Applications for membership will be mailed on request and Certificates of Membership granted to all those who are not already affiliated with any other organization.

Those desiring to form Independent Theosophical Lodges and become charter members, will kindly make application to the President, Harry R. Lang.

All branches so chartered are autonomous.

Dues for one year's membership in the Society are \$2.00 which includes one year's subscription to Divine Life, the Official Organ.